2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

the big rake once up and down the rain-sodden field—and then stops; for he is portly, and short of breath now. The ministers, no matter how fat they are, have to go on ploughing as long as the Arbiter of Existence chooses to look on. At last he declares that enough has been done, and preparations are made to go back again. He doffs his royal robes, for the tharapu, with its spire and jewelled ear-flappets, is burdensome, and the long surcoat, with its thousands of precious stones, is said to weigh about a hundred pounds. The Lord White Elephant is relieved too. He stalks back unencumbered, with his household of thirty retainers fussing about him with fans and swaying umbrellas.

The king gets into an open car, something like what Roman racing chariots are represented to have been. It is of course adorned as richly as everything else, and is drawn not by ponies or bullocks, but by men, eight of them pulling at each of the flexible shafts. The object is to prevent any one, the driver for example, sitting higher than the king. The English carriages presented at various times to different Burmese monarchs met with little approval. At first it was thought that the king was to sit on the box; but then it was found that with this arrangement there was nothing for it but that the driver should run by the side and therefore maintain a constant erect attitude in the presence of royalty. When it was found that the king was supposed to sit inside, with the driver two or three feet above him, a burst of indignation suggested that it was an insidious plot to put an insult on the majesty of the lord of the umbrella-bearing chiefs. For a time the vehicles were put away as lumber; but an ingenious handicraftsman adorned them with pya-thats—five-roofed ecclesiastical or royal spires. They were now, when drawn by men, suitable for royal occupation; but unfortunately the solid teak-wood spires made them top-heavy, and especially unstable on rough Mandalay roads. They therefore degenerated into paraphernalia for exhibition on a kadaw day, or gauds for a procession at Tawadeintha feast time.

The king consequently returns on his low, gilt, native-made carriage, reclining on a mattress placed on the floor. He is now dressed in the ordinary national way, with a light

23: Benedict
184, 192, 582, 591, 602, 611, 613, 614, 616, 618, 621

ALl Southeast Asia
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/For lists of kinship terms, and for excellent and detailed information concerning correlations between kinship terminology, patterns of behavior, and social institutions, see category 601./